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THE COUNCIL OF CHURCH BOARDS OF EDUCATION

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GOULD WICKEY, *Editor*

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Christian Education

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From College Windows

AN EDITORIAL

MODERN culture has been built up on the idea of progress. Man, so we were taught, is essentially good, and if only he were given the chance, he would do what was best for himself and others. By gradually improving the conditions of life, the human race was on the way to a permanent peace, perpetual happiness and universal prosperity.

Such was the underlying thought of a generation which has witnessed the bloodiest wars in history! Even today something of that spirit—"bloody, but unbowed"—lives on, and men repeat those lines about being captain of one's own soul.

Christianity did not prosper in that kind of a climate, for men felt superior—especially educated men and women—to the teachings of Christ. We are now asked to consider how Nazi Germany opposes Christianity. Christ was long ago driven out from American universities where modern paganism held sway.

Christianity does not teach man's ability to march slowly up the heights. It reveals within man a dire struggle between opposing forces, seeking the heart of man. God and "the father of lies" are contending for victory, and man most easily yields to the latter. Out of this struggle emerges all man's problems, all his possibilities.

It makes all the difference in the world on which foundation culture is built—pagan or Christian. The Christian college is the church's instrumentality to seek to win education, even the highest, for the view of life revealed in Holy Scriptures.

No other educational institution will or can do this.

PRESIDENT CONRAD BERGENDOFF,
Augustana College, Rock Island, Ill.

Of Special Interest: News and Notes

Wartime Emergency Policy of Admission to Seminaries. Under the leadership of the *American Association of Theological Schools*, a special policy of admission to theological seminaries during the wartime emergency has been recommended. The Selective Service System revised its Occupational Bulletin No. 11 on July 1, 1943, to provide that

A student (pre-medical, pre-dental, pre-veterinarian, pre-osteopathic, pre-theological) should be considered for occupational classification if he is a full-time student in good standing in a recognized college or university, and if

(a) it is certified by the institution in which he is pursuing the pre-professional course of study that if he continues his progress he will complete such pre-professional course of study *within 24 months from the date of certification.*

(b) it is certified by a recognized (medical, theological, etc.) college that he is *accepted for admission and will be admitted to undertake professional study upon completion of his pre-professional work.*

In light of this action of Selective Service, a joint committee of the American Association of Theological Schools and the Federal Council of the Churches of Christ in America has recommended:

1. That the seminaries indicate their readiness to accept for admission properly qualified men who shall have completed three academic years of college work, and that they so inform the colleges in order that pre-theological students may be properly certified to their draft boards for classification in II-A.

2. That in the case of pre-theological students who will not have completed the requirements for the A.B. degree or its equivalent within twenty-four months after reaching the age of eighteen, the seminaries shall require them to complete their work for their A.B. degree or its equivalent during their seminary course, especially by utilizing the summer terms.

This recommendation will assist seminaries to maintain standards and at the same time meet the situation which is confronting the churches with the increased number of vacancies and the need of more men for the ministry.

OF SPECIAL INTEREST: NEWS AND NOTES

The Rev. Ellis A. Fuller, D.D., Pastor of the First Baptist Church, Atlanta, Georgia, succeeded the Rev. John R. Sampey, D.D., as President of the Southern Baptist Theological Seminary, Louisville, Ky. Dr. Sampey continues as a teacher in the Department of Old Testament, and has been named President Emeritus.

Illiff School of Theology, Denver, Colorado. The faculty of the Illiff School of Theology is organized in a Research Seminar to work on the problem of re-evaluating curricula of theological seminaries, with particular reference to human needs in this warring world and in the post-war era which is to follow.

McGill University to Have Divinity School. The General Council of the United Church of Canada recently approved a proposal to cooperate with the Anglican and Presbyterian bodies in creating a Faculty of Divinity at McGill University, Montreal. The three communions, it was stated, will pool their faculties and other resources.

Religion in British Education. The plans of the British Government for the reconstruction of education are set out in a White Paper published on July 16. There is a special section dealing with the place of religion in national education. More state help is to be given to these schools and there is to be a greater measure of public control, but the essential character of the schools is not to be destroyed.

On the place of religion in national education the White Paper states, "There has been a very general wish, not confined to representatives of churches, that religious education should be given a more defined place in the life and work of the schools, springing from the desire to revive the spiritual and personal values in our society and in our national tradition. Church, family, the local community and the teacher all have their part to play in imparting religious instruction to the young. In order to emphasize the importance of the subject, provision will be made for the school day, in all primary and secondary schools, to begin with a corporate act of worship, and, except where this is impracticable owing to the nature of the school premises, for religious instruction to be given."

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It is natural for an American to raise questions as to how more financial aid can be given to church schools and there be a greater measure of public control and yet "the essential character of the school is not to be destroyed." America will follow England's steps with interest.

A Sensible Proposal. The Reverend Jacob Prins, D.D., President of the General Synod of the Reformed Church in America, proposes: "That, when peace comes and hostilities cease, we, as believers, join not with the multitude that goes wild, racing down the streets as though mad, but rather, that we gather in the place of prayer, where we now pray for victory and peace, to give thanks and praise for answered prayer. Let us, now, make definite plans to have the doors of every Reformed Church in America open, whether it be noon or night, to the end that our people may give praise and glory to Him Who rules Sovereign and Supreme."

The Century of the Church. At a dinner meeting, held in New York City, sponsored by the American section of the World Conference on Faith and Order, Dr. John A. Mackay, President of Princeton Theological Seminary, declared that future historians will look upon the twentieth century as the "Century of the Church. With the dissolution of the Comintern, a vast international body went out of existence. The Church must now step in to take over all that was worthy in that movement."

"A new science, called the 'Science of Ecumenics,' or a study of the 'Church universal,' is in process of development today," Dr. Mackay asserted. "Ecumenics," he explained, "might be compared to sociology in the secular field."

The Rev. Henry A. Riddle, pastor of the First Presbyterian Church, Lewistown (Pa.), will succeed James A. Kelso as President, Western Theological Seminary (Pittsburgh), January 1, 1944.

Ernest C. Colwell, Dean, Divinity School, the University of Chicago, has been appointed to the additional post of Dean of the Faculties. In this capacity Dean Colwell "will co-operate

OF SPECIAL INTEREST: NEWS AND NOTES

with President Hutchins and Emery T. Filbey, Vice-President, in the educational administration of the university."

The Task of the Church. The danger of a possible rebirth of paganism in Scotland and other parts of the world was cited in the closing address of the Rt. Rev. John Baillie, Litt.D., D.D., as Moderator of the recent General Assembly of the Church of Scotland. "The one supreme problem before the Church today," said the Moderator, "is to discover the way to bring the Gospel to bear on this secularized outlook. Unless we address ourselves to its solution we are certain to fail, for there cannot be in spiritual neutrality enough of staying power, vitality, steadfast faith and passionate self-commitment to prevail against the almost messianic fervor of the pagan totalitarianisms. It was this spiritual neutrality that paved the way for these latter-day paganisms."

Training for Post-War Rehabilitation Abroad. Under the sponsorship of Pacific School of Religion, Church Divinity School of the Pacific, and Starr King School for the Ministry, all at Berkeley, California, a program for the training of Christian workers for Post-war Rehabilitation Abroad has been prepared. The program will continue from September 6, 1943, to August 25, 1944, and is divided into six periods of two months each. Included in the program are the history, geography, local institutions, national organization and institutions, religions and religious institutions, political and social ideologies of various regions. Courses will deal also with the principles and problems of personal rehabilitation, and the resources and methods of religion for rehabilitation. Likewise, there will be discussed the organization and administration of field operations, including skills and techniques. Basic to all this will be a faith for living. Persons interested in this program should write to Director, Post-War Rehabilitation Training, 1798 Scenic Ave., Berkeley 4, California.

Closer Relations of General Interdenominational Agencies. A revised draft of a proposed constitution for an inclusive cooperative agency to be known as *National Council of the Churches of*

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Christ in the United States of America is now available for distribution to and consideration by the constituent boards and members of the following councils: Council of Church Boards of Education, Federal Council of the Churches of Christ in America, Foreign Missions Conference of North America, Home Missions Council of North America, International Council of Religious Education, Missionary Education Movement of the United States and Canada, United Council of Church Women, and United Stewardship Council. The action of the constituent bodies of each general agency will determine the action to be reported by a general agency to the secretary of the Committee on Further Procedure, Hermann N. Morse. Dean Luther A. Weigle, of the Yale Divinity School, acted as Chairman.

Denominations Rally to Support Their Colleges. Various denominations are sensing the importance of more adequate support for their colleges and are taking definite steps in that direction. While all boards have not reported to the editor, we have received information about the steps being taken by some boards.

The Board of Education of the Disciples of Christ is now in a campaign to raise \$110,000 to be supplemental support for the colleges, universities and foundations of that Church. *The Board of Christian Education of the Norwegian Lutheran Church* is giving additional grants to each of its four colleges. This may continue over a period of two years or more. *The Board of Education of the United Presbyterian Church* has authorized a campaign which will net their five colleges \$55,000 and then the colleges may conduct campaigns for additional funds. *The Board of Education of the Reformed Church in America* is sponsoring an appeal to the church for "An Emergency Fund for Christian Education" in the amount of \$53,000, in addition to the regular gifts for maintenance, for the sustenance of its three colleges during the war.

The Rev. Wade H. Boggs, D.D., pastor of the First Presbyterian Church, Shreveport, La., was elected Executive Secretary of the Executive Committee of Christian Education and Ministerial Relief of the Presbyterian Church, U. S., to succeed Dr. Henry H.

OF SPECIAL INTEREST: NEWS AND NOTES

Sweets, whose term of office automatically expired, September 1, 1943, after serving for thirty-nine years. It is understood that Dr. Sweets has been asked to remain as secretary for Educational Institutions. Dr. Boggs is welcomed to the fellowship of the general secretaries of the Council of Church Boards of Education, and we rejoice that Dr. Sweets, with his unusual experience and knowledge in the field of Christian Higher Education, will continue to serve in that area.

The American Library Association will open an International Relations Office in Washington, D. C., to cover the work with the State Department and the Coordinator of Inter-American Affairs on cultural relations with other countries. It is reported that projects are under way for this new Office to send more than \$100,000 worth of United States books as gifts to Latin America, to collect and store \$175,000 worth of American scholarly periodicals for libraries in war-torn countries, and to lay plans to exchange library materials with countries new in war zones.

A "Must" *Educational Journal*. Dr. John O. Gross, Secretary of the Department of Educational Institutions of the Division of the Board of Education of The Methodist Church, obtained the judgment of a number of college presidents regarding professional journals and magazines which are helpful in their work. We rejoice to note that "CHRISTIAN EDUCATION is one periodical on religion in higher education which is listed as the 'must' in its field."

Seventh Day Baptist Board of Christian Education, Inc. Dean Dora K. Degan, Alfred, N. Y., has recently succeeded the Reverend Walter L. Greene as Secretary of this Board. Dean Degan occupied the same position several years ago and she is again welcomed to the Commission of Executive Secretaries of the constituent boards of the Council of Church Boards of Education.

Interviewing Young People About Church Vocations*

By JOHN OLIVER NELSON

SOME Christian leaders "inspire" interviews and rejoice in them. To others, the task of counseling young people is far more duty than delight.

It is not to be expected that every Church leader or pastor should be a technically qualified vocational counselor or have special psychiatric gifts for dealing with youth. But it is assumed that pastors are personally close to youth, and that they may keep fairly well posted on the main landmarks of wise guidance, educational and vocational. If a pastor is sensitive to attitudes and abilities, humble within himself, and prayerful about his part in young lives, he cannot fail to be helpful in this vital area of his ministry.

The following suggestions are brought forward merely to supplement any Christian leader's own characteristic procedure in interviews about Christian life service. The most important equipment for such counseling is, of course, interest in the individual and genuine enthusiasm for the work of the Church.

1. *Make any interview as unhurried as possible.* Life decisions are not wisely discussed in haste, and the proverbial "long, long thoughts" of youth are often slow in achieving expression. Talk with a young person not for fifteen minutes in a hallway, but for an hour in the study, or under a shady tree, or in the sanctuary itself.

2. *Know "aptitude" test results if possible.* In most high schools and colleges, vocational tests are available on application, if not required of every student. They have varying value and

* This statement is a chapter in "An Enlistment Kit for the Church Vocations Program," prepared by Dr. Nelson who is Secretary of the Department of Student Relations of the Board of Christian Education of the Presbyterian Church, U. S. A. These suggestions for interviewing young people on this vital subject are so important that the Editor is pleased to reprint them with the special permission of the author. This "Enlistment Kit" offers ideas which will be helpful to all church leaders interested in this field.

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are not always to be accepted at face value. But to an amazing degree they have given specific indication of young people's particular interests and abilities.

If the young person has no record of such a test, a thorough church vocations counselor often suggests that one be taken. If the local school does not administer vocation-finders they are available through the Church: any Presbytery Chairman on Candidates may secure various standard testing instruments from the Board of Christian Education. These are given locally and returned to the Board for scoring, which is promptly reported to the Chairman. In cases where such a "finder" seems helpful, a pastor should not hesitate to follow this suggestion. Scientifically designed tests are *not* infallible, but they often help a young person to uncover his actual interests or skills.

3. *Stress a task, not a profession.* Many of our ablest young men today "shy off" from the ministry as a profession—even while they feel its drawing power as a world task. Girls likewise often have misgivings about becoming "the typical missionary" (that unknown entity!), or a deaconess or church social worker; but they are in deadly earnest about the work done in these professions. Particularly do most college students find "a preacher" not always an enviable figure professionally. In a past day, some young people responded to the appeal of church vocations because of the prestige they involved, professionally. This is rarely true today.

One young man has said, "I want above all things to give my life to the building of God's Kingdom in His Spirit. If to do that I must become a parson, well—I guess even that sacrifice is not too great!" Are we sympathetic with this reaction frequently found among young people nowadays? Those of us who see church vocations professionally "from the inside" should be prepared for youthful realism at this point, unflattering though it may sometimes seem!

The other side of this picture is that anyone who is swayed largely by the prestige and professional standing he finds in a church vocation, is likely to do only indifferently in it. One counselor "sold" the ministry to a student by pointing to the community standing, steady income, and genteel life the profes-

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sion involves: the young man, a prophetic Christian spirit, says today that this was the nearest he came to abandoning the whole idea!

Let us keep our counsel on the level of deepest motivation. Choosing a profession—which for some students means the black hat, pendant cross on watch-chain, and solemn mien—means far less to any realistic young man than choosing a sacrificial task for Christ. We defeat our first purpose if we dwell on externals rather than the desperate necessity of choosing to follow God's will for our part in a world task.

4. *Do not consider any career decision irrevocable.* For many young people, choices are made on a hair's-breadth of difference between one field and another. Regardless of what has been told us of any youth's decision, do not assume that he either has or has not chosen a church vocation.

To accept, at the beginning of an interview, the fact that a decision for a church vocation is complete, is obviously unwise. One counselor has been known to begin: "Well, young man, your mother tells me you've made up your mind to be a preacher. Fine! Now what can I do for you? . . ." The greater strategy would seem to lie in some such introduction as this: "I hear you're thinking about ways of investing that life of yours. I'm glad to have this chance to help you make the wisest decision about it all. To begin with, how are things going at school? . . .?"

The counselor who from the start registers satisfaction that everything is decided, cuts off the possibility for his greatest helpfulness; chances are that, for the thoughtful young person, real margins of doubt and challenge need to be carefully explored. Any wise guide is more concerned to lead a youth into God's will, than to "get him into the ministry." If some counselors had been more sensitive and humble, tragically wrong decisions for church vocations would never have been made. We must have no "axe to grind" except to help every young person to find the plan of God for his or her life. That may or may not include a church vocation.

5. *Try to uncover all actual motivation.* Behind any developing decision which is genuine, there is prayer and direct work of

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the Spirit. But an interview may well reveal—both to interviewer and to candidate, the influence of secondary factors.

We look eagerly for spiritual motivation, but let us also analyze the part played by:

Parental desires

Hero-worship

Glamor of far lands or picturesque sorts of service

Emulation of some companion

Psychological “over-compensation”

Some past emotional experience

Noblesse oblige of a condescending sort

Social but non-religious motivation, etc.

To probe for motives in this way need not be in any sense “questioning a person’s ‘call.’” But often there is value in helping a young man or woman to trace, consciously, the various means God has used to guide him or her to a particular choice.

6. *Diagnose helpfully a candidate’s handicaps.* “Should I discourage anyone from seeking to enter a church vocation?” many a counselor has asked. Here our duty is to be realistic—to save an unalterably handicapped person from tragedy, and to point out a constructive solution for those whose handicaps are alterable. Because some leader has not spoken honestly here, with tact and persuasiveness, careers of young people repeatedly have been wrecked by unwise planning.

Distinctions made here by Roman Catholics are of interest. Any man with a “canonical impediment”—a term dreaded among their seminarians—is barred from the priesthood. Such impediments, beyond academic failure (frequently that in Latin), are: poor health, unbecoming past behavior, unamenability to discipline, and lack of the proper spiritual constitution. Such specific disqualifications apparently seek to continue the Levitical tradition of ancient Hebrew times, that a priest could not be flat-nosed nor have a cast in his eye! (Leviticus 21).

All of us confront weak candidates for church vocations from time to time. Some in these instances seem too willing to discourage; others seem over-sympathetic. Those who proceed realistically, however, are usually influenced more by their diagnosis of a candidate’s handicap than by any external general standard.

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For the difference between an unalterable handicap, and an alterable one is vastly important in counseling.

Unalterable handicaps which seriously hamper the professional competence of a young person are usually observable in an interview or by ready investigation:

- Grave physical disability
- Serious defect of speech
- Emotional unbalance of marked nature
- Hereditary mental fault or dullness
- Complete "spinelessness" and weak constitution.

Some men and women have by extraordinary effort overcome these drawbacks. But many, many more, we must realize, have been unfitted for effective service by these misfortunes.

Alterable handicaps we should discern no less definitely, but we should look toward the possibility that the candidate may erase them. Here the age of any growing young person is very important. "Well, I'm amazed that he's made good—he was so unpromising when he was 16!" Frequently when a wise counselor, or life itself, calls a candidate's fault to his attention, he can set to work remedying it—if he is genuinely in earnest and ruled by the Spirit of God. Thus there is nothing ineradicable about these defects, however discouraging they may be in a candidate:

- Inability to get along with people
- Laziness
- Low academic standing
- Conceit
- "Sissified" conduct (in young men)
- Uncouthness of manner
- Hyper-piousness of attitude.

These disadvantages are more serious in a college-age student than in one of 15; far more serious in seminary or graduate school. But our strategy should be to point out—in all humility—the fault, share the young person's problem, and point to ways out. God's grace, as we all have reason to testify, "is sufficient" to effect revolutionary changes in dedicated young lives.

How late in life should a person begin to consider a church vocation? In most cases it is not too late to enter college at 25, as countless instances prove. Again it is our duty to diagnose the

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presence in a candidate of a new spiritual energy which will be able to overcome the handicap of age.

Here are words by a particularly able vocational counselor, a specialist in the psychology of career choices:

"Some educators and parents have, perhaps unintentionally, encouraged students to aim at occupations beyond their abilities or out of harmony with their interests. With a naive contempt for the facts of individual differences, and in wilful or blissful ignorance of the decreased opportunities and the increased competition resulting from the economic depression, it has been commonly proclaimed that, with the proper determination and ambition, almost any student is capable of success of the highest professional type. A still more vicious type of fallacy is revealed by the glib remark that there is always room at the top for a good worker. Even if this be true, how can we blink our eyes to the fact that many students are not potential good workers?"

"Wishful thinking cannot destroy the fact that less than seven per cent of the employed are in the professional jobs to which at least half our students aspire. As a matter of fact we are actually producing feelings of inferiority unless we prevent this mad race for these jobs. Actually, we would be doing students a real service if we demonstrated to them that they have a better chance for success in other, and in the eyes of a foolish world, humbler occupations which offer sources of satisfaction."—(Williamson: "Students and Occupations")

7. *Help a candidate decide how soon to publish his decision.* The choice of a church vocation is a glorious step forward in any young life. Most pastors hasten to make it known that George has decided to be a missionary or Sally a parish worker: It is good news.

Yet one duty of the counselor is to guard candidates against unwisdom here. For the too-early announcement of a decision for church work often has unfortunate results.

Ministers—to choose only one field—are "segregated" soon enough from their schoolmates as they prepare and are ordained; this quiet, inevitable segregation in most schools and communities is well known. Because of this circumstance, the boy called "parson" or "deacon" in high school and college is often impelled

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psychologically to revolt, in strange undeliberate ways. Like the proverbial "p.k." (preacher's kid), he will sometimes go far out of his way to demonstrate that he is no prude or "sissy." If early announcement of his decision for the ministry is likely to have serious psychological effect on a boy, it should certainly be discouraged. In many cases, of course, no such caution is necessary, if the young person is unusually well adjusted in all his social contacts.

An equally serious consideration at this point is that early announcement of the decision may be premature. Psychologists have learned that teen-age career decisions which involve idealism are the most variable factors in the field. A young man, having "signed up" for a church vocation at 15, honored by his parish, given scholarship funds by the Church—and then inwardly realizing that this is not his career choice at all—is in a serious dilemma. College "pre-ministerial associations" all have known boys who were carried through school on the momentum of an early decision, only to settle down in a completely different field after their judgment had reached maturity.

Roman Catholic candidates for the priesthood are usually enlisted at the age of about 13. Such a plan has obvious advantages. But Protestants have refused to demand decision of immature adolescents, choosing rather to await matured thinking. This policy has been maintained despite the early urging of vocational decisions in high schools, and despite the handicaps it has produced in wartime.

What, then, is the counselor to advise? That a young person *conceal* his or her commitment to a church vocation? Decidedly not! But where a decision is tentative in any degree, or arrived at during an age-period when choices are unstable, any announcement of it should share just that tentativeness. Let every young person decide, early, to give his or her life completely to the service of God. But we do youth no service when we have them declare to the world a decision which may hamper their normal life with others, and which may be completely changed within a few years if it is not deeply grounded.

For some young people, "the very stones would cry out" if their decision were not proclaimed at once. Thus to take their

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stand may be the best way of strengthening his sense of commitment, and bearing effective witness to others.

But other young people are well advised to answer the question, "What do you plan to be?" in this frank way: "Well, I'm committed to God's will in the matter, and I want to help people. Possibly I'll be a minister, or a missionary, or a social worker, or a teacher. I plan to make my final decision after I find out what college is all about. One thing I'm sure of: I plan to be a Christian in all I choose to do. . . ."

Is this temporizing or dulling the edge of decision? Sometimes—not always—it is the way which allows God's will the freest access to a growing young life.

8. *A good counselor has facts.* He should have broad information about schools, and the various careers which confront young people. He may need to have occasional conversations with the vocational adviser at the high school nearby—who often profits, too, from contact with the challenge of Christian careers. Many pastors continually keep touch with such standard surveys of vocations as are suggested by the reading list in this manual.

Advisers may well know facts, particularly, about Presbyterian colleges, and about other campuses where there is a live Presbyterian ministry to students. To guide a candidate into a school atmosphere which will nourish his Christian decision may be the most important service an interview can provide. Data on actual Christian participation in some colleges is difficult to obtain—whether from catalogue, from occasional undergraduates, trustees, promotional brochures, or the president himself! Pastors do well to appraise through various channels any school they recommend.

Sometimes it is a counselor's duty to sketch vividly the advantages of careers other than church vocations, in sharpening or questioning a young person's decision. Here again appears our duty not merely to secure workers in church tasks, but to lead every young person into the field which will best express his Christian motive in life. Next door to church vocations are tasks of social service, teaching, medicine, scouting, "Y" work, rural rehabilitation, etc. These should be suggested to anyone "just missing" a decision for church vocation, for they conserve ideal motives and represent vitally important fields. Often young

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people who decide against a church vocation step into a kind of work far removed from the idealism which led them to consider a church career. We should seek to guide them into jobs that are "almost Church" to express their instinct of helpfulness.

9. *Give the candidate something to read.* Any new thoughts inspired by an interview may well be carried along by further reading, and the practice of "putting in their hand something to read" before they leave, is nearly always helpful.

Devotional classics for use in the young person's quiet time daily are an age-old help toward life decision. Listed in the leaflet, *Christians Choosing Careers*, a number of volumes comprising "A Devotional Bookshelf" furnish a staff of devotion for daily use.

In addition, leaflets about specific fields should be made available to every candidate. *Nine Questions about Entering the Ministry* has answered queries by hundreds of young men, even while suggesting some of its own. *Church Vocations for Women* is a similarly brief leaflet which has been widely used. Descriptive folders prepared by the Board of Foreign Missions and the Board of National Missions are invaluable to candidates in those fields. All of these materials are free in moderate quantity.

10. *Pray in closing an interview if this is natural.* Partly because our best selves are sharpened by prayer, we need God's mind working with our own to ratify—or make tentative—any decision or impression brought about by an interview. The most important step any young person takes in deciding upon a life work is to pray about it. We should make that truth explicit by informal personal sharing of prayer in every interview where it is possible.

The Place of the Church Today

BY HAROLD GARNET BLACK*

THE question as to whether the Christian church is decadent and is in danger of actually becoming extinct, or whether it has anything vital to contribute in such a day as this, has been raised in some quarters and therefore deserves serious consideration. Some assert that it is outmoded and has outlived its usefulness. Others, however, maintain that it is just now coming into its own, and that the present chaotic condition of world affairs shows above all else that what the whole race needs most is the adoption of a religious attitude towards life in its entirety. Otherwise they can see nothing but continued chaos and a return to the Dark Ages, from which we fondly hoped we had long since emerged.

In Nazi Germany, for example, a concerted effort is being made to give Christianity its death blow and to substitute for it a National Reich Church, whose tenets are a direct denial of all recognized Christian principles. No stone is being left unturned to bring about this change. The Christian world looks with horror at the indoctrination of German youth with Nazi theories and principles, the imprisonment of Protestant and Catholic leaders alike, the persecution of all religionists, the secularization of all church property, and the thoroughgoing process of paganization carried on through false propaganda, force, deceit, reprisal, deportation, enslavement, and all other methods which diabolical ingenuity can devise.

But . . .

The religious impulse cannot be destroyed so easily. Indeed, it cannot be permanently destroyed at all, for it is native to us,

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a part of our universal inheritance. Man has an instinct for worship. Force may suppress it but cannot obliterate it completely.

In 170-168 B.C., for example, the Syrian king, Antiochus Epiphanes, tried to uproot the Jewish religion through persecution and the desecration of the temple at Jerusalem. His success, however, was but temporary, for his cruelty only made possible the revolt of the Maccabees and the later restoration of Hebrew worship. Bloodthirsty Roman emperors, like Nero and Diocletian, burned the early Christians at the stake and threw them to the lions in the great amphitheater to make a Roman holiday; others they transfixed on crosses, and still others they drove underground into the Catacombs,—only to discover that their barbaric practices utterly failed to stamp out the new faith. During the Reign of Terror, in France, the Commune went so far as to abolish Christianity. It closed the churches of Paris and turned Notre Dame into a temple wherein the Goddess of Reason, impersonated by a chorus girl, was worshiped; but that too was short-lived.

Men feel an innate need of religion and will not give it up. It is so vital a thing that they will die rather than renounce their faith. The pages of history are strewn with the names of Christian martyrs, men like Ignatius, Huss, Savonarola, Ridley, and Cranmer. Through their deaths they lighted candles which, as Latimer said, by God's grace should never be put out. The blood of the martyrs is indeed the seed of the Church.

Unquestionably the Church will survive. Persecution may drive it underground, but in due season it will emerge. Over a century ago Macaulay, the English historian, in reviewing Leopold von Ranke's *History of the Popes*, wrote a memorable sentence regarding the imperishable character of the Christian church despite all the devilish machinations of its enemies. "And she may still exist in undiminished vigour," he declared, "when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand upon a broken arch of London Bridge to sketch the ruins of St. Paul's." What a prophecy in view of the ruthless destruction by explosive and incendiary bombs visited upon London two or three years ago by the German *blitz*!

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It is quite true that the Church has not always shown the real spirit of Christ but has sometimes allowed secular forces to cover it with a garment of materialism, has let corruption get at its heart and weaken its spiritual power. But it has not wholly lost that power, for there has always been a saving remnant. Count von Galen, Bishop of Munster, and Martin Niemoeller, noted Protestant leader now in a concentration camp at Sachsenhausen, both know that they stand within the shadow of the headsman's axe; yet they are willing to witness to the vitality and sufficiency of God's power to hold them steady. The same thing is true of Gavrilo Dozitch, Patriarch of the Orthodox Church of Yugoslavia, and of Kagawa of Japan, both prisoners of the Axis. These men are as spiritually intrepid and as ready to die for their faith as was ever Martin Luther or Latimer. Other voices clear across the world—like those of the Archbishop of Canterbury in England, Generalissimo Chiang Kai-shek in China, President Roosevelt and Harry Emerson Fosdick in America—continue to emphasize the spiritual nature of man and the necessity of relying on God for help and guidance in these tragic days when the destiny of the entire human race hangs in the balance.

Indeed the Church is the only institution which holds out any hope for the race, and it does so by virtue of the spiritual power mediated to man from divine sources. Man cannot live by bread alone. He needs—and gets—power from beyond himself. Matthew Arnold was quite right in asserting that there is a Power, not ourselves, which makes for righteousness. In Christianity and the Church, which is its institutional and externalized incarnation, lie the seeds of the continuation of civilization, spiritual progress, and Christian culture. We are not creatures of a day but eternity-bound, and shall do well to recognize that fact, not blink it.

The universe is moral, as Emerson declared long ago. Otherwise life, as we know it,—together with all its purposes—is an anomaly. If we do not live under a moral order, how does one explain the distinction between right and wrong, and why should society insist that individuals should follow one pattern of conduct rather than the other?

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Some months ago the Pasadena Board of Education received this letter written by a father:

"I have a little matter which I wish to make right. Years ago when I was in grammar school I remember taking a handful of pencils from the stockroom of the school, which did not seem right then and has often bothered me. I have a boy now who will soon go to school, and I want him honest. So I am enclosing \$1 which I am sure should cover the cost of the pencils and make me feel better."

Why should a man write such a letter? Because the pangs of conscience made him uncomfortable through the years. He had done wrong and he knew it. He knew further that he would never feel right about it until he had confessed his sin and made amends for it. He was sure that the confession and restoration would make him "feel better."

The aim of the Church is to bring in the kingdom of God on earth; to set up, race-wide, Christian principles of action in both private and public life. It is founded on the thesis that Jesus held the key to successful living. Its task therefore is to preach His gospel of love and make regnant His principles of personal conduct, so that people everywhere will see and be able to demonstrate for themselves that what He said was true when He declared himself to be the Way, the Truth, and the Life. Life is a spiritual thing and must be lived on the spiritual plane.

Through the centuries there has grown up the feeling that it is the duty of the ministry rather than that of the laity to carry on the work of the Church. This view is partially reflected in the widely quoted editorial published in *Fortune* magazine in January, 1940. In it the writer claimed that the pastors were following rather than leading their flocks, and were slanting their messages to the will of the materialists who were helping to finance the church programs. In his opinion the Church was tail-spinning in a vicious spiral. "There is only one way out of the spiral," wrote the editor. "The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says."

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The fact is, however, that the ordinary church member is also responsible for the tail-spin. Strangely enough, he seems to act as if his obligation to be Christian were not so great, for some unknown reason, as that of the preacher. He has looked upon the latter as if he lived in a rarefied atmosphere and were not subject to the same temptations to sin and worldliness. How ridiculous! By what logic is one man's moral obligation, or relation, to God different from those of another?

It is interesting to recall that Jesus left the work of evangelizing the whole world to a few laymen. Among the twelve chosen disciples there was not one priestly man, not a single theologian. A decade ago Frank S. Mead, in his book called *The March of Eleven Men*, vividly described how the spirit of Christ has marched through the corridors of time, and how the influence of that spirit, left in the keeping of only eleven men and still singing in the heart of the Church, has affected the minds and customs and manners of every age since Calvary.

Religion is not a "defense mechanism," as some like Everett Dean Martin have asserted, nor is it an opiate of the people, as has been declared in Soviet Russia. Sometimes Christianity and the Church have been unduly criticized. The latter, it is true, has often made mistakes and failed to reflect the spirit of the Master. Dr. E. Stanley Jones's explanation is that Christianity has never been taken seriously. He believes that most Christians have been inoculated with a mild form of it and have thereby been rendered immune to the real thing. The Christian Church has tolerated wrong-doing and ignorance and an unjust economic order. It has looked with too much complacency on political corruption and neglected the dwellers in city slums. It has emphasized the other world and forgotten the sins of this. It has allowed itself sometimes to become materialistic. It has fought religious wars. It has been weak where it should have been strong, but only because it is made up of human beings who are admittedly selfish and sinful but nevertheless want to be better.

"When all the mistakes and shortcomings of Christianity have been accounted for and properly advertised," writes Frank S. Mead, "there still remains the fact that it has been the most vital of all influences playing on the moral, spiritual and social prob-

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lems of the race; there still remains the fact that the Church started with eleven men, and to-day numbers over five hundred millions."

The challenge of the future is to the laity as much as to the clergy. The laymen must uphold the hands of their spiritual leaders. They must themselves be well represented among the religious leaders who formulate both church and national policies. In these critical days when the world is divided into two armed camps representing two violently antagonistic philosophies of life, each aiming at completely crushing the other in an all-out global war, it is more than ever necessary that lay minds contribute constructively to establishing the Christian-democratic way of life.

When the smoke of battle has finally cleared away and a new world order is being set up, Christian leaders must insist that whatever peace terms are arranged shall be based on Christian principles in order to assure a permanent peace. When the terms are being formulated, all the world ought to be on their knees invoking divine guidance. Peace must be founded on righteousness, not on revenge. Justice must be meted out to all the peoples concerned. To bring about such a peace will tax the tolerance, courage, and ingenuity, as well as the wisdom and devotion of our greatest political, educational, and spiritual leaders.

Teaching the Bible in College During Days of Crisis

BY WARREN N. NEVIUS*

WHAT YOUTH NEED

NOTHING more striking has come out of the present war than the gallantry and self-dedication of our youth. Everywhere our young men and women are exhibiting a physical and moral courage which transcends admiration. The remarkable thing is the way this is taking place with an almost complete unconsciousness that it is anything heroic at all. Certainly, whatever else may be said, we have forever disposed of the delusion that a democracy cannot produce in time of crisis an iron will and a resolute heart.

But to admit this is not to imply that all is well with our young people, particularly those in our schools and colleges. A man can do gloriously and with a stout heart what he feels is his duty to do, and at the same time be profoundly disturbed within himself as to why this duty has been laid upon him. This deep perplexity is assailing many of our young men and women today. Why has this beautiful earth thus been torn up? What is ahead? What meaning does life itself possess? What certainties, if any, does it contain? Questions like these are baffling our young people. As a recent college student remarked to the writer, "We have lost our bearings; literally, we do not know which way to turn."

Obviously this is not a difficulty in the sphere of the will; nor can it be corrected by discipline or by the stimulation of the emotions. To meet it adequately requires a profound and accurate orientation within the inner life, and a solid foundation laid deep

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in the things of the spirit; in short, it requires religious conviction. And in the secular world, the contemporary scene, this is conspicuously wanting.

To many of our young men and women, the world of values on which they have hitherto built their lives is in visible process of disintegration. Over wide areas of the contemporary scene the canons of Christian valuation and the hitherto accepted principles of Christian conduct have virtually disappeared. In place of the Christian virtues of kindness and gentleness and love, brutality is the order of the day; in place of truth, expediency and propaganda; in place of clear determinations based on the will of God, man-made plans and human expedients which only too often are a cloak for cynicism and despair.

Our college youth live in this world and pulsate with its every feeling. To meet their need is a challenge which our whole educational system during these war years must face. As a recent report of the Commission on Liberal Education of the Association of American Colleges has it, "If liberal education is to produce these results, (personal liberty and social responsibility), it must contribute the development of the whole man—mind and body, character and spirit." This is true, and it might well be put even more concretely. For splendid as is the training which college youth receive, something is missing if they have been unable to extricate themselves from the grip of the appalling contemporary scene and determine for themselves the meaning and value of their existence. To permit our young people to go out into the world defeated even before they start, because they have found no key to the true meaning of life, is to vitiate everything for which college stands. Education is unworthy of the name, which does not stabilize character and supply a solid foundation on which a man can build. If this means anything, it means that religion must be at the very center of its curriculum. To the Christian college therefore this challenge comes with special force.

This is so for two reasons: For one thing, this task cannot be left to the home or the school or the church. Far too often it is taken for granted that the boy or the girl who comes to our Christian colleges is already grounded in religious conviction and Christian experience. In some cases, admittedly, he is. But in

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the vast majority of cases, neither are parents sufficiently trained nor has the time available been adequate to lead such childhood experience forward to the solid table-land of sound philosophy and abiding faith in the unchanging purposes of God. The result only too often is that, exposed to the cold wind which sweeps through the scientific laboratory and from the pages of history, which disclose mankind's tortuous and often despairing struggle for existence, neither strength nor comfort nor certitude for the future is attained. The responsibility which rests upon the Christian college in this field is therefore enormous. Believing in science and familiar with history, the Christian college is also founded on God; and is thus in position, as no other agency in our world today, to integrate this body of knowledge and this troubled story of human life with its own solid assurance of God's presence and power in the lives of men.

But the second reason is still more important. This is the fact that the Christian college possesses the Bible, theoretically is founded upon it, and is thus practically equipped, as no other agency is, to meet the present unsettlement in the lives of our young people at the point of their greatest need.

To indicate in some slight way what this implies, and in what spirit the Bible must be taught in our Christian colleges during these war years, is the purpose of this paper.

HOW TO TEACH THE BIBLE

1. In the first place, let it be said that we must teach the Bible as religion. This does not mean that our teaching will ignore the many interesting and challenging aspects of Biblical instruction which are matters of information and understanding. Scholarly and scientific teaching we must have, and no greater mistake could be made than to permit our students to remain in ignorance of the large body of facts which the painstaking investigation of the Scriptures, of their origin and of their authorship, has disclosed. None of these facts diminishes in the slightest way the force of the religious message which the Bible contains. Nor does it mean that to present the Bible *qua religion* we can be content to treat it as a series of religious pictures, the experiences of bygone men and women, framed in an ancient atmosphere, and trust that

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our students will make their own application to the present situation. Too often this leaves us cold. No matter how scientifically or accurately the religion of the Hebrew people is presented, or how vividly the quickened faith and onward sweep of the Christian movement in Apostolic times are pictured, to discuss these experiences and these movements merely from the observational standpoint is to do little or nothing to meet the real needs of the hour.

Teaching the Bible as religion means far more than imparting knowledge about it as a matter of human culture, or even the knowledge of it in an objective and understanding sense. The Bible must be presented as a reservoir of truth, the supreme revelation of God's presence and power in the world, and as the true key to the riddle of our students' lives. Mere dispassionate or objective teaching will not do this. To teach the Bible as a work of literature might be taught, reviewing its familiar scenes, even calling attention with a modicum of enthusiasm to the consecration and zeal of its characters and of its author, can do very little to meet the present perilous situation among our young people or create a hopeful and sustaining faith. The Bible must be taught as religion, as real religion, as a present vital message, with all the power of God's Spirit behind our teaching, and as applicable to the needs of the present hour.

2. In the second place, the Bible must be presented with enthusiasm and with deep conviction as supplying the true Christian philosophy of life. Above all, this is what our young men and women need. At bottom the uncertainty and despair which have affected many of our young people today is a religious despair. They believe in God, but have failed to see His hand at work in the thick darkness of the world's life; and driven from their sense of security, finding little if any support for hopeful confidence in the future either from history or in their scientific studies, they have been compelled to take refuge in their own strength and courage alone. To present the Bible, both in its history and in its religious message, as the true philosophy of life is the only way to meet this challenging need. Nothing can do this but God; and the Bible is the irrefutable story of His divine presence in and with the race which He has made. The Bible is

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the story of His struggle with the waywardness of men; and it is the indubitable evidence of His leading and guiding hand. Sound philosophies of life can be looked for nowhere else. Our college students are too well aware of the record of human history, particularly in these recent years, to be deluded any longer by the fallacies of evolutionary optimism or even by the amazing contributions of science, potential for good as these may be. No remedy for the present uncertainty exists, nor can it be found, until it is realized that this is a moral universe, that the laws of God are forever operative, and this His eternal hand is working with it. This is the message of the Bible, and properly presented it can literally transform the lives of our young people if they are enabled to make contact with it.

3. To go further in meeting the needs of our college students in this day of the ebb and flow of conventional morality, the Bible must be taught as a present guide for living. At no point is the need of young manhood and womanhood more self-evident. Where to find a code of conduct which can be built upon—a standard of valuation which is not subject to the changing modes of the day—this, to many of our youth, especially to those who by nature are thoughtful and conscientious, is the supreme question of the hour. It is not possible to answer this question by a course in theoretical ethics. It is not theory our youth want. It is fact. And alike in temptation, when the current is pulling hard; and in trouble, in the hour when a young man or woman stands alone embittered by the cruelties and injustice of a callous world: where to find peace and strength and the courage to get up and go on again is something which must be known if life is to retain its meaning.

No answer that any college course can give is adequate to meet this demand save that which is derived from the study of the Bible. This does not mean that the Bible must be presented as a rule-of-thumb code; although it must not be forgotten how often, as in the case of Jesus' experience in the Wilderness, the mere words of Scripture do supply such answers. But there is no magic in words. What the Bible supplies is evidence, precisely the sort our youth need, that alike in the time of temptation, when everybody else is doing it, and in every time of doubt and fear

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and human disaster, there is a way of escape; that this way has been tried and has not been found wanting; and that it is open to men and women today.

4. Moreover the Bible must be presented, especially in these war years, as authenticating the sacrifice which our young men and women are asked to make. Quite apart from the uncertainty as to the immediate future which affects many of our young people—and this means the whole uncertain problem of method—and in spite of the heroic spirit with which the present situation is being met, what is affecting youth is a wide-spread doubt as to the ultimate value of the sacrifice itself. Is this sacrifice worth while? Is there any proof that it is God's intention that righteousness and justice shall prevail? To answer this demand for motivation is one of the supreme contributions our Bible teaching can make.

Taking the record as it is, the Bible is a story of frustration; but it is also the story of men and women who in the midst of their contemporary despair nevertheless felt the worth of what they were doing, and by the intensity of their effort and the massive impact of their faith eventually brought the result about. Nowhere is this ultimate victory of self-sacrificial effort for the reconstruction of man's life, and for the reign of righteousness and justice among men, so vividly presented as in the Bible. The whole story of Amos, of Isaiah, of Jeremiah and the other prophets is the story of men who, denying the validity of the present order, demanded a reconstruction of it; yet did not live to see their goals accomplished. But God's cause moved forward, and in the end those goals were brought nearer by the very intensity of their sacrificial efforts. Our young men and women must see this. We may argue endlessly as to what conception Jesus had of His kingdom on earth; but He died for it. And for youth to see that such self-dedication to the cause of the present hour is not only the sole way to victory, but is the true fulfilling of their own lives, they must be assured of this through their study of the Bible.

5. Finally, the teaching of the Bible in our Christian colleges must be marked by a return to its simple message of redeeming love. Let us not hastily assume that the young man or young

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woman who leaves college these days having completed the requirements of the curriculum—about one-half liberal arts, one quarter mathematics and science, and the rest free electives—is completely furnished, as Paul would say, unto all good works. He knows he is not. Culture of the spirit, knowledge within the mind,—these things are no panacea for the desperate need of the human soul. In the last analysis every man lives his life alone, and rarely is there an untroubled heart. If there is anything of which we may be certain it is that our youth need the loving touch of the Savior of mankind. As some one has well said, to become a citizen of the kingdom of Jesus Christ no entrance requirements are called for, save repentance and an open heart.

If this message of the Bible is omitted we have omitted the very heart of it. Every historical experience, every biography within the Bible's sacred pages, can be made an open door to lead our youth to the knowledge of God and to a saving experience of forgiveness and service through our Lord Jesus Christ. To present the Bible in any other way, as if anything else were primary and this secondary, is to miss its meaning altogether. In short, Christ must be the focus of our teaching, and the supreme loyalty urged upon our students none other than commitment to Him. Anything less than this will mean that we have failed to equip our youth with the one thing supremely needed to face their world today.

Modernized Bible Study for Youth

By MYRON S. ANDERSON*

WHEN a breakdown of its principles has been definitely undertaken in important parts of the world, it is truly essential that the case for our Christian religion be set forth with clarity and emphasis. It is of paramount importance that our young people should learn early that our fundamental Christian doctrines and our Biblical history have been preserved for us because people throughout the ages had enough interest to try to preserve them. The great events of sacred history must be made to stand out in the light of what they mean today.

Genesis-Exodus-Leviticus—recited in order or sung to some strained rhythm, these ancient words bring memories to many a Protestant churchman. We are reminded of Children's Day or some other occasion when as little children in Sunday School we were called upon to review some of the features of our work, to recite the books of the Bible in their order. It is the same today. The children repeat the answer to a question in their catechism or in some churches they accomplish the same end without the use of a text.

Ten, twenty, thirty or more years later we can scarcely expect these children to recall the complete list of names in their order even though they will have retained some of them in memory. At least they will know that names such as Obadiah or Habakkuk are Biblical characters and that such well-known figures of secular literature as Iago or Micawber are not included among the books of the Bible. But is this enough? Children who, during their early growing years, learn the names of the books comprising the Bible usually associate but little information with those names: Jonah and the whale, Genesis and the Creation, perhaps but little else.

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What about the contents, the meaning of some of the books? Do people in later years grasp the significance of each, or at least of some of the outstanding books, because of their former Sunday School background?

The next stage of Bible information in child and youth development would seem to fall short even of the first stage. Would not a modern catechism fill a gap in adolescent religious education, and provide certain definite historical, literary, cultural, and Christian knowledge which would act as a pillar for religious concepts, thought, and beliefs?

Church catechisms are many but the family resemblance is strong. Nearly all of these analyze in detail the Ten Commandments, the Beatitudes, the Lord's Prayer, the Apostles' Creed, and frequently struggle with some queries and answers regarding the origin of man and his relationship to God. Perhaps they even mention a few distinctly doctrinal features. Lutheran, Presbyterian, Methodist, and other denominations make some use of the catechetical form of teaching, particularly among children.

The study of various catechisms had an important part in the religious education of our grandfathers, a somewhat lesser part with our fathers, and would seem to have a very small part in present day religious education. If this be true, then is it not time to change the emphasis? What are some of the factors to be considered in making such a change?

Young people may be expected to take an interest in the Church and its program only in proportion to their understanding of the deeper meaning of that program. Some of the incidents of Biblical literature may appear to them as merely facts of the past, little related to their own life problems. If interest in the Bible is to be maintained by young people it is necessary that they realize something of its application to their own lives and problems.

When one reads some of the answers to Biblical questions prepared two, three, or four centuries ago, the essential truth of the statements in the light of today's teaching is astounding. Ponderous language often detracts from the usefulness of these texts today. Is there not a need, therefore, to revise and restate these texts and related pronouncements at more frequent intervals?

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A current and timely revision would lead to the elimination of certain controversial statements and meaningless and inconsequential material which has been retained in them. For instance, a query regarding the nature of the sin committed in the Garden of Eden is answered in one of the catechisms to the effect that it consisted in eating of the forbidden fruit. Most any interested churchman of today could provide a more meaningful answer by interpreting the allusion to fundamental sin involved in the indulgence of (physical) appetite and the lack of self-discipline and wholesome restraint. An effort might also be made to mitigate some of the causes of interdenominational friction.

Why should we be concerned about a catechism—a question and answer system? Why not be content with various books of scriptural exposition that are voluminous? Could we not conclude that the question and answer form of teaching has been outmoded when the “teen” age is reached? NO. There appears to be something fundamentally helpful about the concise explanation of a topic in direct answers to questions. This mode of presentation is definitely popular for adolescents as well as for mature adults.

The value of questions and answers is recognized by writers of textbooks used in primary and secondary schools and universities. It is definitely helpful in chemistry, physics, economics, and a variety of subjects. It epitomizes the information which is sometimes ungulfed in “a mountain of verbiage.” Everyone is aware of the popularity of various question and answer programs given over the radio. The Federal Government, in its recent campaign for the sale of bonds to employees, used the question and answer form to put over its program effectively.

Every church school is faced with the problem of maintaining the quality of its religious instruction on the same high intellectual level which is maintained in public schools. Why then can we not treat the books of the Old Testament as a library of sacred classical literature and apply some of the standards used in judging the merits of any book of classical character? In these days renewed interest in classical literature is notable among adults as well as in schools and various lists of the world's greatest books have been compiled with the selections based on different criteria.

MODERNIZED BIBLE STUDY FOR YOUTH

The Eastern Association of American Psychologists prepared a list of 25 books of the world in order of their greatness. The Bible headed the list, having been named by the greatest number of members of the selecting committee.

John Erskine and associates of Columbia University included the Bible in their group of 75 best books. St. John's College lists the Old and the New Testaments as two of the 100 best books of all time which form the basis for their four-year program of collegiate study. There is no doubt about the preeminent place of the Bible in literature. The problem is how to impress its greatness upon today's students so that it may become an integral part of cultural as well as religious education. Instead of treating the Bible as one book or even as two books, the writer suggests that we give it its proper place as a library of sacred classical books and proceed with its examination accordingly.

In justifying a book as a classic, one needs to consider the author's background, the content of the book itself, and the influence it has had upon subsequent writers and upon the thought, behavior, and achievement of peoples over a number of generations, to establish its universality.

How is such an undertaking going to be accomplished in a conventional Sunday School hour where diverse other activities and rituals take a large portion of the time? Here the suggestion is offered that a catechetical form of presentation be set up for each book of the Bible. A catechism might be composed of some five to fifteen questions and answers covering each book—questions, the answers to which would tend to justify the claim of the book to its high place. It would shed light on some of the outstanding characteristics which serve to distinguish it from others of its class, and set forth something of its influence upon subsequent sacred writers and upon mankind in the pursuit of truth, as well as upon man's moral and spiritual development. Not all the episodes in each book would be included—only a few such outstanding ones as are to be impressed upon juvenile minds.

The catechetical form of presentation is suggested in spite of the difficulties of preparation because it requires conciseness and definiteness, and because it bestows specific information. It offers opportunity to reduce the various books of the Bible to a form

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suited to the fleeting moments when young people are together for group study. Such a handbook should be designed as a supplementary study for the departmental group rather than for use in the small individual class. It is the logical extension of one of the conventional questions of a catechism: "Name the books of the Bible in their order." It would bring meaning into a list of names, which to juniors is usually merely a list of names and little more. It would provide the teen-age group with the satisfaction of mastering at least some specific facts about each of the books whose names they have learned to repeat, and it should serve as an inspiration to individuals for further examination of particular books.

Who would be qualified to prepare such a book and be willing to do it? Certainly not a layman such as the writer, but any one of the many college professors of religion, many ministers who keep in touch with the thoughts of young people, and best of all, an interested committee of persons actively in touch with religious education could do it and do it well. It might be a project of a group of religious students or scholars each handling a book which he knows and has learned to love. The whole of the condensed information could then be unified by an editor and printed in a booklet of perhaps 150 pages. The project should be an interdenominational one, designed to supplement the International lessons, the graded lessons, or any other series attempting a systematic survey if indeed a complete survey is ever accomplished. Such a book might become an invaluable handbook and reference book differing widely in character from the question and answer books now available.

In order to give some idea of the form such a book might take, the following treatment of the book of Jonah is offered as an example:

1. *What is the background of the man and the book known as Jonah?*

Jonah, the man, is presumed to have lived in the ninth century B.C. Since the city of Nineveh, with which he was mainly concerned, fell in 606 B.C., the book is probably not Jonah's own composition but was written about 300 B.C.

2. *What form of sacred literature does the book represent?*

A prophetic message is set forth in a form that some prefer

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to take as history and others as allegory or a parable like that of the Prodigal Son. In any event it is a narrative that sets forth the Hebrew idea of a Universal God.

3. *What was his call?*

Jonah, with a vision of God beyond others of his time "tunes in" on the Eternal, as he has done before. This time he, a Hebrew, is called to carry a message from the One God of his own people to the people of Nineveh, a wicked city of the Assyrians, Israel's bitterest enemy.

4. *What great lessons are learned from the experiences of Jonah in his attempted flight from duty?*

The well-known whale story teaches that God carries out His own will and purpose with man despite disobedience. It makes clear that man cannot, by his own stubbornness run away from God, and that time for meditation is essential.

5. *What is the significance of the growth and withering of the gourd vine?*

Jonah had in his heart a feeling of pity for a gourd vine as it withered and died. God was by this symbol teaching that there is much more reason for compassion on mankind than on a living plant.

6. *Why is the story of Jonah called the greatest missionary treatise of all time?*

He grasped the thought that God cared for others—the greatest thought of the Old Testament—but he failed to grasp that Israel was to take the message. Although acting reluctantly, he finally went on his missionary journey to a distant city and accomplished the moral reform and spiritual awakening for which he was divinely sent.

7. *What has been the influence of Jonah upon sacred and secular literature?*

Jonah is mentioned in Kings. Jesus quoted the incidents. In more recent times European scholars, in particular, have published dissertations on it. Too often the story of the whale is stressed, with the result that the slang statement "this is my Jonah" or its equivalent is widely used to express ill luck or misfortune. Thus this popular interpretation misses entirely the spiritual significance and beauty that have caused the book to live in literature and in the hearts of mankind. The book teaches that God's love is wider than the measure of man's mind and that it reaches out to all men—a thought pervading Christian literature throughout the centuries.

The treatment of the different books would vary widely. *Leviticus* would probably be set forth as a law book with much

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local color for the Jews of the time. *Ruth* would be revealed as one of the greatest love stories in short story form. Whoever undertook to prepare the *Song of Solomon* might even wrestle with the suitability of the book for a place among the 66 of our sacred library. Such profound books as *Job*, *Revelations*, *Daniel* and others should be presented in such a manner as to invite further inquiry.

These and other books become more familiar to those who continue in church school studies under favorable educational conditions or more especially to those who go to college. But to the teen-age youngsters, only superficial features of some of the books are likely to become familiar. To many a youngster and to many older persons also, *Jonah* is the story of the whale, *Revelations*, a mystical unsolved puzzle of numbers and words, while the *Gospel of Luke* is one of the few books which can really be read, understood and loved.

When a church spire is seen against the bright sky, or a group of people gathered for worship, then comes a challenge to every teacher of religious thought, in any capacity whatsoever, to make clear what is behind the strong human feelings which bring forth such architecture and inspire such meetings. It is a strong challenge to make clear what a large part this human impulse has in moulding the composite which we call our national traditions. It is only as we know the facts and comprehend, in some measure, the meaning of our sacred library that we are able to see the place which our religious heritage has held in the civilization which we are determined to defend at all costs.

The youths of some families are well instructed in Biblical knowledge, but all too often family, church school, or other contacts have failed to provide an adequate concept of what the Bible contains or what it means.

In the wisdom of Solomon we read "Train a child up in the way he should go and when he is old he will not depart from it."

Our sacred library is deserving of better pedagogy for students than has been meted out in most church schools. It is to be hoped that some definite steps will be taken to provide the teen-age student with some minimum of specific systematic information regarding our sacred classical library.

Lighting the Candles of the Mind

By HENRY EYSTER HORN*

THE superstructure of educational theory has been thoroughly riddled by international termites. The proud structure of theories, experiments and projects is threatened with total collapse. Great men are feverishly striving to patch the system; but the ruin is too great. The foundations themselves are exposed to the acid weather.

The great struggle of today is for these foundations. We fight for the ground on which foundations are built, and the very right to have something to do with constructing our own foundations to life. This is the soldier's world. His is the train; his is the factory; his is the field; his is the college.

I cannot clear from my mind a haunting verse, written by the War poet, Laurence Whistler:

For we are born to see, there is no doubt,
Eclipse of beauty in a world's disgrace,
With many a candle of the mind put out,
And mad defiling of the Holy Face.
There is no choice. It is the soldier's case.
But on your heart the secret may be read
Which company you follow, quick or dead.

This is the soldier's case. Our very existence depends upon his bravery; our future upon his present.

Yet in the violent heat of our present struggle, it would be folly to forget that his future depends upon our present. The life to which he looks with longing is ours to form. The foundations of life are exposed today to elements which can eat through the toughest stuff. We run the greatest of risks in our fight. While we work for a military victory, the lights of the mind flicker and go out. We give our lives for freedom, but is it the freedom of the Children of Light, or the bondage of the Prince of Darkness?

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Are we seeking tolerance, moderation, love, and sympathy, or are we happy with force, violence, hate, and disregard of others?

The mind of man if it be enlightened is the most magnificent tool the Maker has ever fashioned; but if it lack that light, it can become the most damnable implement in the Devil's hands.

Our task is to enlighten the human mind. We accept the responsibility of lighting the candles of the mind.

This is education's case

THE CANDLES OF THE MIND

Well, then, what are these candles of the mind? What are the fundamental view-points which should regulate all thinking and feeling and action? The historian will tell us that each age has its own thought form, which moulds the thinking, feeling and acting of every contemporary individual. He can never tell what it is, for it is woven into the fabric of life from which his vision originates. Looking at the whole of history passing before him in review, the historian comments as a spectator. But we are actors in small parts. Our only chance to make any contribution is to find the formula of acting which will make our small part a necessary act in the great picture.

Among those of us who provide this formula, there are conflicting ideas of what the enlightenment of man's mind should consist. We do not agree on the aim of education. Here is a man who finds great fault with the waste of time and energy in teaching subjects which do not have a direct connection with what a man will do with his hands. He insists that education should be sharpened to some particular vocation in life, putting the individual into his place in the world with the least waste. That for him is the most satisfying purpose of education.

Another will say, "No! Such a plan is to treat students as individuals who may have some choice in what they wish to do. The world's history has progressed to the point where individual consideration must give way to the point of view of society, and society in its highest form is the nation. Therefore, we should train him from the point of view of what he may give to his country, where he can fit into the place that is open. Then in the glorious progress of the nation, his mind will find its light."

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A more popular view which rarely receives definite expression, but lurks in the border of the subconscious is something like this:—the aim of education should be to make a person feel perfectly at home in his contemporary world. He must be able to think, feel and act as his neighbor in order to gain the most satisfaction from life, and attain the highest efficiency. Thus it is only right that as the ideas of groups change, so should the educational aims and theories keep pace.

Advocates of all these views will air them as though there were no argument. They do bring satisfaction of a sort. After all, life is made of peculiar material. You can break off a little piece and be perfectly satisfied with it for a time. You can gain a degree of happiness by withdrawing from the whole of life, and circumscribing yourself, and living within that circle. But if you stop to examine the fabric of the material, you will find in life, strands of a strange thread which will defy all explanation, and will send you searching for the answer, the Truth.

How can education be vocation centered, when a slight tremor of society can shake men out of their jobs and completely disorganize the routine upon which they have based all their training? State centered education falls to the ground in the small world of the present. Then we might ask, what do we mean by training for a place in the contemporary world? Here we have a gathering of the old, the middle aged, the young. Ages overlap. Even in one family, the conflict between two points of view is always present.

These are really attempts to organize the mind around some life aims. But at best they only make life a bit more tolerable, if events are favorable. Education, bent to these ends, does not enlighten the mind.

The typical college of this country stands in a different tradition. Ever since the time of the Renaissance, we have accepted the ideals of men of classic Greece and Rome, as the aims of our schools; we call it the liberal arts tradition. We may state it something like this: Man's mind is filled with infinite possibilities. Education is the process by which we "bring out" these possibilities. We expose the student to the finest things which man has produced in thinking, feeling and acting, and use them

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as levers to bring out the finest in the student's mind. Those who have been trained in the liberal arts system have left us an enviable tradition of idealism which has built itself into the very fabric of our country.

However, it is interesting that the men who have been advocates of this ideal of education have always been able to lead their lives, and have their thoughts in relative seclusion. The Greek philosopher was able to bring us the loftiest thoughts of the human mind, and yet was able to have them in the sight of a mass of people whose lives were not taken into account. Somehow, there is inherent, in this way of thinking, the thought that certain people have great possibilities of mind, and others just do not have the raw material needed. Perhaps it was because we had the mental possibilities; more likely it was because we had the financial ability. Yet if this continues to be our ideal, then education makes for class consciousness.

What about the rest of men? Don't they have inherent abilities? If education is to bring out these abilities, then what is to stop the lack of idealism and the atmosphere in which they must live and work, from bringing out the worst within them?

The modern world contends that we can no longer think as individuals. The unit of life is no longer the individual, but a group, society. The enemy had to teach us this thing. By his violent attack, he forced us to united action. In struggling for freedom, we have learned that there is no such thing unless it be preceded by responsibility.

Now we know that we must think of ourselves in relation to society. Now we see that the seamy side of society is but a living picture of the strands of which our own human nature is woven. Education, therefore, must take account of a man in his society. The only test of the liberal arts ideal is to take this enlightened man out of his solitude and place him in the midst of man's worst. Here is the test tube of life. When we watch this experiment, we shall observe the lights of the mind flicker and go out. There has not been found in human nature a light which can light the candles of the mind and keep them burning in the midst of man's baser nature. The word "education" is worthless alone! We can bring out plenty of possibilities but we cannot apply that

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torch which will assure us that these possibilities will be used by an enlightened mind. We MUST ADD A VITAL WORD to have any worthwhile aim! In confidence, we add the word Christian!

PLACE OF CHRISTIAN EDUCATION

Throughout the ages there have been thousands of people who have had the highest regard for the mind of man, and yet a prophetic knowledge of the depths to which it can sink. The depths are blacker because they saw nothing in man's nature which can bring any light. They have been men who raised their eyes higher than the head of man, and looked upward. Their light has been the revealed Truth about God and Man. With this Truth, their optimism has known no bounds. Without, there is no answer. They are called Christians.

Education may aim to bring out the possibilities within, but *Christian Education* deals with the guidance behind every thought, every feeling and every action. It seeks to light the candles of the mind by the revealed Word of God, and then through the use of every lever known to man, to develop the gifts of man for the life of service. The light which we use is the light which can never die. It is not a light of man, but is a reflected, a borrowed light, the presence of which we confess when we say, "I believe in the Holy Ghost."

This light must be caught by the heart of man, and used to enlighten his mind. The candles of the mind are two, Faith in God, and Faith in Man. The darkness of the present is entirely due to the absence of this faith. Where trust in God and in one's fellowman is present, there human life gains its highest goals.

Faith in God! This means to place all of our life in the hands of a Loving Father, and to live as if we trusted this fact above all. All the knowledge which we here receive in class must be considered relative, changing. There is but one absolute Truth which will never change, and that is the foundation on which our faith is built. We consider no thought enlightened unless it springs from a firm faith in God. No feeling can be trusted but that which is our answer to His call. No action is worth-while which does not follow His Will.

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Faith in Man! It is only by a firm faith in God that we can dare to be optimistic about man in the midst of the day's distress. We are asked to love our enemies, and are told that our present difficulties result from misunderstandings. Yet our whole being cries out in violence against this advice. We can see no reason for love, no opening for trust, when he wantonly does violence to every high ideal. But when my Heavenly Father tells me to love my enemies, He commands me from a full knowledge of all the difficulties which enemies can bring. The Cross is the sign of what hatred can do. The Cross is the sign of God's faith in mankind, in every man. Therefore, though I cannot summon in my heart feelings of generous love for him who would take my very life,—because my God commands me out of His perfect love for every man, I will strive to find that virtue in my enemy upon which I may build my future world of peace and understanding.

FAITH IN GOD AND FAITH IN MAN. These are the candles of the mind which are darkened. These are the candles which must be lighted if our minds are to be warmed by the fruits of faith:—love, joy and peace. To light these candles, to bring to the student Faith in God and Faith in Man, THIS IS OUR CASE! This is the task of Christian education.

But when we speak of Christian education, I would remind you not to think of it as another course of study. To do so would be to do violence to our whole train of thought. We have maintained that the word education, "to bring out," and the ideas which it stands for, are not sufficient to make any contribution to the enlightened man, unless the word Christian be added. To add this thought is to inject vital faith into the body of learning. From this faith comes the brightness and warmth which can create the enlightened man.

It is foolish therefore, for a Christian college to attempt to be true to its aim by adding one or several courses in Bible or religion to its curriculum. Indeed, it may be a hindrance by encouraging students to regard religion as another study in a college course. If it is light that we need, then let us remember that it cannot be found except where it consumes the subject and gives warmth to the entire atmosphere.

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Nor can a Christian college expect to be true by merely adding emotional coloring to the daily life, in the form of chapel periods, rallies, discussions and gatherings. Faith has to do with the way we feel, but it goes far beyond to guide all of our thinking and acting.

There are Christian colleges which seek to indoctrinate their students in the content of the faith and the traditions of their fathers. Then they expect all further knowledge to be judged from this point of view, and be accepted or rejected as it fits in with the teachings of religious truth. To do so is to cram life into a shell where a warm living faith in God is smothered, and faith in man and his discoveries is viciously strangled. As fire needs air, and space for its greatest warmth, so the faith which we seek must have the whole of life for its domain.

When our Heavenly Father was ready to send the message which was to bring light to the world; when He sought to bring out the possibilities within us by the fire of the Gospel, he sent no philosopher to bring us a way of thinking; nor a dreamer who would take us into the realms of ecstasy, nor a teacher who could keenly divide between religious and secular truth. He sent a living man, a personality, to associate with men on their level of life, showing by life the Light which could and would light the world. So, Christian education is taught by life, and any other way must be only a feeble part of the whole task.

Primary, therefore, in the concern of the Christian college must be the atmosphere in which the students live and move and have their being. The personality of the faculty is of first consideration. Everything must be done to provide the students with a laboratory of life, where FAITH IN GOD and FAITH IN MAN may be absorbed into every fiber of their lives, until it is a natural expression of every action. This is our only excuse for life as a college.

Yet we cannot stop here. Man has fashioned for himself a vast array of tools for life. In the arts and sciences, he has accumulated a mass of learning which will be used in this world for better or for worse. It would be foolishness if the Christian student, in his struggle for enlightenment, should be denied the best tools which man can find. Under God, the knowledge of man can

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be made into a tool for the Kingdom of God. In addition to emphasis on Christian atmosphere and personality, we must ever stand for the highest standards of training.

The greatest struggle may well be Over There, who knows? But ours is a great cause. And we are well fitted for it. I speak to young women upon whom will fall the largest share of this task. Ask any thinking man, and he will make no pretense to his belief that you set the moral standards for tomorrow. You decide the level at which we shall live. The standards of the Christian home are no higher than your standards. The moral level of the Christian Church is no higher than yours. The faith of the future is dependent upon your faith today, and your home of tomorrow. There, in the home, you will be able to teach the highest truths in the simplest way, by creating a Christian atmosphere, by what you do today to build a Christian personality.

THIS IS OUR CASE. WE WILL BE TRUE!



Democracy and the Handicapped

By HAROLD H. PUNKE*

IF A DEMOCRATIC society is one which emphasizes individual worth and personality development, the democratic state must foster the most extensive possible development of personality in the largest possible number of its people. To foster such personality development in the general population, it is often necessary to curb or to modify the direction of development in particular individuals whose activities stunt its development in others. An obvious illustration relates to thieves and murderers, who are curbed so that others have greater freedom and security. For the same end a democratic society may tax or otherwise regulate the distribution of material goods, when the prevailing distribution contributes less to general welfare than a different distribution would contribute. Further illustration is not necessary to indicate that a state, interested in developing individual personality, will be alert to the welfare of those most in need of its help. Granting that *dominating* personalities which exercise power through wealth or position may need adjustment, even from the standpoint of the dominating person, such cases are seldom thought to be the ones most in need of the state's help—the state has already “helped” these individuals, even though unconsciously, through maintaining a social order in which such personalities could develop. Greatest need appears to exist among *dominated* personalities, which are underdeveloped because of inadequate material or other provisions which the state might supply.

PROBLEM OF PERSONALITY DEVELOPMENT

Two avenues for personality development in the masses are thus suggested. One is exemplified by persons already charac-

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terized as needing to be curbed—where personality growth is achieved through the kind of struggle wherein one person's gain is another person's loss. A further illustration is the business trader who strives for the largest possible share of existing goods and services, with no interest in increasing the total amount available to mankind. The second avenue is illustrated by those who develop personality through struggle with natural forces, including human ignorance as a natural condition of man. Winning in this struggle contributes to personality in others by increasing the sum total of available goods and services. Inventors, most research workers, creative artists, authors, and constructive statesmen are obvious examples. Intermediate positions between these two avenues are numerous, but the outline of the two avenues is clear.

Among groups with personalities underdeveloped because of inadequacy of goods or services which the state might supply, much could be said in regard to economic handicaps, where other complications are not apparent. Mentally, physically and emotionally handicapped persons may of course have economic difficulties, but their peculiar misfortunes merit attention aside from strictly economic implications. Hence further consideration will relate mainly to such handicaps.

It is obvious that physical and mental handicaps exist in degree, or in "continuous distribution," as a statistician might say. The same is true of the newer category referred to as emotional handicaps. Few persons are perfect, many are normal or slightly handicapped, few are extremely handicapped—depending of course on where one arbitrarily draws the lines of demarcation. Society draws an arbitrary line between the normal and the handicapped or the queer, and between those handicapped persons eligible for special help and those not thus eligible. The points at which the shifting line is drawn at different times depends largely on three factors: technical knowledge concerning the nature, extent, and remedy of handicaps; material resources needed to provide remedies; and social philosophy or desire to improve the status of handicapped persons.

Obvious and rather immediate economic advantages accrue from helping persons with minor handicaps—i.e., preventing

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mental pathologies from developing out of "queer" cases, preventing crimes that are generated by physical or mental handicaps, or preventing accidents which result from handicaps. As a nation's population gradually comes to be considered one of its most important resources, in comparison with oil, coal, soil, fish or forests, greater effort will be made to develop the potential capacities of its people and to foster their maximum utilization for the common good. And "common good" here means the most comprehensive possible development of personality in the largest possible number of persons.

A less obvious advantage than the economic, in providing for the handicapped, may be more directly psychological. Since the line of demarcation between those helped and those not helped is an arbitrary line, a democratic state should keep the line drawn *well toward* the end of the "continuous distribution" at which extensive provision is made—*toward* the end that would demand our doing as much for each case as is needed, or as current scientific knowledge can make possible. If the line is thus drawn, many persons are well out of the *danger zone*, who would be in that zone or be cut off entirely if handicapped persons received, let us say, half as much consideration as when the line is thus drawn. All persons above the danger zone, feel greater security when the line of demarcation is far from them than they would feel if the line were drawn near enough to endanger them. A feeling of security is clearly important in developing a stable, resourceful personality—as it is in contributing to civilization, which might be thought of as aiding in the development of personality in others.

A comparison may help clarify the idea. If a society undertakes to restrict a particular ethnic group, as Jews in Middle Europe, the process begins with mild restrictions applied to obvious cases. First perhaps come those of pure Jewish ancestry in both parental lines. Next perhaps those who are half Jewish. Then those with one-quarter, one-eighth, and one-sixteenth Jewish ancestry. Possibly later might come those who "look like" Jews, those who are seen to associate with Jews, or those who are known to be acquainted with Jews. Similar comparisons could, perhaps, be drawn from parts of America in

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which "one drop of Negro blood makes a person a Negro," or from other parts in which academic freedom or civil liberties have been encroached upon by degrees.

The point in each instance is that persons slightly above the line as it is drawn at a particular time, live in anxiety lest the line shift and they be cut off. Of course there are economic anxieties which arise lest income fail or prices advance, but, to repeat, physically, mentally and emotionally handicapped persons are subject to the usual economic anxieties as well as to anxieties which result directly from their particular handicaps. In instances of such handicaps, anxiety lest one be cut off from those considered worth helping, and classed with those to be neglected and got rid of, does not contribute to one's security or to his stability of personality. Hence the nearer that society moves toward abundant provision for remedying all handicapping conditions, the greater the personality development made possible for all handicapped persons. There is reason to believe that in the long run the major benefit to accrue to the nation through public aid to the handicapped, is to accrue through the greater stability and satisfaction to the people as a whole which may thus accompany this feeling of security, rather than through the material or equally tangible goods and services which the handicapped persons through such aid will be enabled to contribute. Moreover the process of providing aid and opportunity for handicapped persons, may well engender in non-handicapped persons such traits as sympathy, humanitarianism and mutual helpfulness, which are valuable traits in an interdependent society.

The foregoing thought need not ignore socio-eugenic problems—consequences for the next generation of helping extremely handicapped persons of this generation. Research has shown that several handicaps, once thought to be due mainly to defective genes, are largely the result of pre- or post-natal environment. Future research may further emphasize environmental causes of physical, mental or emotional handicaps. Assuming, however, that defective genes are causal factors in pernicious handicaps, what can the democratic state do about it? Sterilization, in denying the individual any participation in the stream

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of biological continuity, might be considered a restriction on personality development. Probably it would be a restriction in some degree. Much would here depend on the viewpoint of afflicted persons. Many persons with notable handicaps which are thought to be hereditary would not want to beget children with the likelihood of burdening them with the handicaps. This thought presumes an interest on the part of potential parents in the welfare of any potential offspring. In any case, however, one might question whether such restriction is any greater per adult affected than the restriction when society forces childlessness through a social organization that restricts many unhandicapped persons in getting adequate material resources for rearing children in accordance with standards which they think acceptable. The deciding factor, however, lies elsewhere. That factor is whether restricted personality development in the next generation resulting from handicaps due to a defective line of genes, will be greater than the sterilization cost to the present generation as estimated in current restriction of personality. The state will of course be the agency to weigh the respective values and to set up regulations accordingly. The Supreme Court of the United States has said that such individual rights as freedom of speech and freedom of religion are not absolute and unlimited, but that they are individual rights which must be harmonized with the general welfare. The same might be said of the rights of particular individuals to rear families. Hence there is no conflict in philosophy between extending on a state basis the extreme aids to personality development here suggested, and restriction by the state under the circumstances described of whatever personality development might come to certain individuals through rearing families.

RELATION TO THE SCHOOLS

There are several reasons why the foregoing principles concerning democracy and personality development are important for education and the school. In the first place the public school is the first rigidly organized and regulated institution of the state with which the child comes in contact—more formally a state institution than is the home. Thus the school reaches the

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child at an early age, when personality is plastic. Moreover, in present-day American society the public school, or a corresponding private institution under state regulation, reaches to some extent practically all the children of the nation.

Additional reasons for interest of the school in democracy and personality as suggested in foregoing pages, lie in certain types of social change which have been coming about in American society. Passing reference might be made to the oft-cited trends in broken homes, vocational maladjustment and juvenile delinquency. The extensive migration of American families, under non-war conditions, is also important, with the difficulty that children have in establishing long-range friendships and community ties, or other points of anchorage around which to weave stable personalities. Wartime migrations as affected by the location of defense industries or of service in the armed forces, with the accompanying discomforts, uncertainties and anxieties, intensify the emotional tensions and often make it more difficult to mitigate the physical and mental handicaps of the children involved. To ask school people to concern themselves with these problems, along with wartime modifications in the curriculum, in the size and quality of teaching staffs, and perhaps in the budget, is to ask a great deal of one group of public servants. However in this opportunity and responsibility in regard to personality development lies one of the most fundamental aspects of the democratic way of life, and no other group in our society is as well designed to concern itself about the situation as is the school personnel. If school people do not concern themselves about the situation, who will?

More Better Men for the Ministry

What Some Churches Are Doing

BY GOULD WICKEY

NEITHER for rarity of men, necessity of teachers, nor for any corruption of time should unable persons be admitted to the Ministry. Better it is to have the pulpit vacant than to have unqualified men to the scandal of the ministry and the hurt of the Church.

The 155th General Assembly of the Presbyterian Church, U. S. A., meeting in Detroit the last week of May, declared its agreement with the above statement from the *First Book of Discipline of the Scottish Church*, written in 1560. And likewise, other denominations are determined to maintain high standards for the ministry, even in face of the unusually large number of vacant parishes. If all chaplains were to return to their parishes immediately, many denominations would still have a large number of vacancies. And, in addition, the students in the senior classes of the seminaries would not be sufficient to meet the needs of these churches.

It is not surprising, therefore, to learn of extensive plans among the denominations to select men for the ministry carefully and in such numbers as will be sufficient to meet their needs. Information on this point from the boards of education which are members of the Council of Church Boards of Education is interesting and encouraging. As a means of helping other boards of education in their responsibility to supply the churches with an adequate ministry, suggestions and information received from some church boards of education are herewith recorded. The primary purpose of this article is to give information on the literature being used and any special program of recruiting for the ministry.

CONGREGATIONAL AND CHRISTIAN CHURCHES

Through its *Commission on the Ministry* is published a brochure entitled, "Should I Be a Minister?" by Roy L. Minich.

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Through the Church Society for College Work is published a brochure entitled, "This Christian Ministry," by W. Brooke Stabler.

EVANGELICAL CHURCH

The General Secretary of the Board of Christian Education, Dr. R. H. Mueller, has prepared forms for (1) Declaration of Purpose by the Pre-Theological Student; (2) Endorsement by the Pastor and District Superintendent; (3) Enrollment for the Annual Conferences; (4) Certificate of Enrollment in an Annual Conference; and (5) Certificate of Registration in a Seminary.

Recently published is the book, "The Voices by Which God Calls to the Ministry," edited by Edwin G. Frye. The chapters in this book consist of articles published in the *Evangelical Messenger*, and intended to help young men have a clearer understanding of "the nature of the divine call and the validity of their own summons."

NORWEGIAN LUTHERAN CHURCH

Dr. J. C. K. Preus, the Executive Secretary of the Board of Education, in answer to our inquiry, wrote: "We have no special literature prepared for the recruiting of ministers. Our work in that field is carried on by personal contacts, first of all at our colleges, and secondly among Lutheran students at other institutions."

UNITED LUTHERAN CHURCH

During the decade of the twenties, through its Board of Education, an extensive program of recruiting for the ministry was carried on. Special speakers were sent to the colleges and churches and a large number of different folders were extensively distributed.

The present program consists of arranging area meetings to which come pastors with young people who ought to be encouraged to enter full-time Christian service. At these meetings Secretary C. P. Harry, of the Board of Education, delivers an address and has personal interviews. The four secretaries of the

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Board of Education, in their visits to colleges, universities and parishes, are always on the alert to find young people for the Christian vocations. In addition, the Luther League of America, the young people's organization of this church, is organized for counseling youth in their life service. Between the Board of Education and the Luther League there is close cooperation.

During the past two years the most extensively distributed folders were, "The Ministry: Preparation," and "The Ministry: The Work," both by C. P. Harry.

METHODIST CHURCH

With the merger of three Methodist bodies, the Methodist Church is reorganizing its work in the field of recruiting. The Board of Education, at a meeting early in 1943, recommended that "the Board of Education take the lead in exalting the work of Christian ministry, and project some study by which the most promising leadership of the Church may be attracted to it," and appointed a committee for that purpose.

Among the literature used are: "What Kind of Minister?" "What It Takes," "Preachers Go to School," and "Preacher's Course of Study."

PRESBYTERIAN CHURCH, U. S.

During his thirty-nine years of service, Dr. H. H. Sweets, as Secretary of the Executive Committee of Christian Education and Ministerial Relief, developed the most extensive literature on the ministry, so far as the knowledge of this writer goes. He has seen the candidates for the ministry increase from 315 in 1904 to 611 in 1927. While there was a drop to 352 in 1937, the number of candidates in 1943 is 490.

Some of the folders published by this Committee on Life Enlistment and Service, are:

Every Man's Life a Plan of God, *Horace Bushnell*
How to Know the Will of God, *Henry Drummond*
The God-Planned Life, *James H. McConkey*
Ten Good Men, *Lawrence H. Wharton*
Frontiers for Youth Today, *Lewis J. Sherill*
The Christian Ministry, *Thomas W. Currie*
The Minister and the Community, *Woodrow Wilson*
Preparing for the Ministry, *Walter L. Lingle*

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The Laborer and His Hire, *Henry H. Sweets*

The Challenge of Jesus Christ to This Generation,
William Ray Dobyns

A Thoroughbred from the Ranks, *William F. Anderson*
Weight or Wings, *Lawrence H. Wharton*

The Ministry: A Challenge and an Appeal to Christian
Young Men, *William Hoge Marquess*

What Shall I Do After the War? *Robert E. Speer*

Recently published is a mimeographed study outline entitled, "Discovering My Life Work," intended for those who work with boys and girls and youth, by *Cornelia Engle Dunkman*.

Especially valuable for boys and girls have been the Stories by *Margaret Lane* ("Mildred Welch"), of which the following are listed:

"It's Just Like the Plan"; "These Seven"; "Keeping Faith With Dreams"; "I Shall Arrive"; "Betting One's Life"; "Noli Me Tangere"; "Waiting—for Me?"; "Now—for Something Altogether Different"; "We Hand It On" (Teacher Series); "The Voices of Girlhood Series"; "The Boy Scout Series"; "The Real Romance Series."

Dr. Sweets is quite anxious to see all churches cooperate fully along such lines. Information concerning his program and literature can be obtained from Executive Committee of Christian Education and Ministerial Relief, 410 Urban Building, Louisville 2, Ky.

PRESBYTERIAN CHURCH, U. S. A.

The General Assembly at its meeting in Detroit in May, 1943, provided for the development of a Central Recruiting Agency to help solve the problem of finding properly qualified men for the ministry in sufficient numbers. It is reported that this Agency is not to be charged with the task of actually doing the work of recruiting but of suggesting ways of doing it and seeing that it is done.

As secretary of the Department of Student Relations of the Board of Christian Education, Dr. John O. Nelson has prepared a most valuable "Enlistment Kit for the Church Vocations Program." On the two inside cover pages are pockets to carry samples of leaflets, and the contents include chapters on: Needs

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Which Call for the Program; Underlying Principles; Seed-Quotations and Texts; Interviewing Young People about Church Vocations; The Celtic Cross; Group Programs on Enlistment; Facts for Students; Duties of the Presbyterian Regard to Candidates; Reading Suggestions; and How to Secure Materials.

"The Celtic Cross" is a national devotional fellowship intended to be helpful to every young Presbyterian 16 years of age or over who plans to devote his or her life to a church vocation.

Among the leaflets issued by the Department of Student Relations are: "Nine Questions about Entering the Ministry"; "Christians Choosing Careers"; and "Church Vocations for Women."

Further information about the program of "The Celtic Cross" and other phases of the church vocations program may be obtained from Presbyterian Board of Christian Education, 808 Witherspoon Building, Philadelphia 2, Pa.

UNITED PRESBYTERIAN CHURCH

As Chairman of the Department of Recruiting and Training of the Board of Education, Dr. Charles P. Proudft, now the Executive Secretary of the board, prepared in 1930 a most interesting brochure entitled: "The Sky Pilots of Yesteryear and of Tomorrow." He reports that his board is thinking of reprinting this brochure or parts thereof and in addition preparing other folders. The problem of a more adequate ministry is a most vital one for them and they are planning to solve it constructively.

It is evident that this is only a partial report of what some denominations are doing to achieve a more adequate ministry for these days of crisis as well as for days of peace. The author will be pleased to receive other information and data from other denominations, on the basis of which a second article will be prepared.

Outstanding Religious Books Chosen

THE American Library Association's annual list of outstanding religious books of the year has just been released for publication. The list is usually released at the annual conference of the American Library Association, cancelled this year because of transportation complications.

The committee which made the selection consisted of five distinguished theologians who are also educators in the fields of philosophy and religion, with the chairman from the staff of a large public library.

Included on the committee were Dr. Louis Finkelstein, president, Jewish Theological Seminary, New York City; Dr. Halford E. Luccock, professor of homiletics, Yale University Divinity School, New Haven, Conn.; Dr. Arthur Cushman McGiffert, Jr., president, Pacific School of Religion, Berkeley, Calif.; Dr. John K. Ryan, associate professor of philosophy, Catholic University of America; Dr. Matthew Spinka, professor of church history, Chicago Theological Seminary, Chicago, Ill.; and Miss Edna M. Hull, head of the Philosophy and Religion Division, Cleveland Public Library, Cleveland, Ohio, chairman.

The 50 books finally selected were chosen from one hundred thirty-nine submitted by publishers and issued between May 1, 1942, and May 1, 1943. CHRISTIAN EDUCATION is pleased to print this list of books for the information of its readers.

Albright, W. F. *Archaeology and the Religion of Israel*. Baltimore, Johns Hopkins, 1942. \$2.25.

A comprehensive picture of the contributions of archaeology to the understanding of Hebrew history and religion, by a foremost authority.

Baillie, John. *Invitation to Pilgrimage*. New York, Scribner, 1942. \$1.50.

The grounds of Christian belief persuasively stated for those who are ill-content with hasty thinking in religion.

Baron, S. W. *The Jewish Community*. Philadelphia, The Jewish Publication Society of America, 1942. 3 vols., each \$2.50.

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An historical and sociological study of Jewish life from its beginnings to the time of our American Revolution, with a special focus on the European community of the middle ages and early modern times.

Volume 3 is devoted to notes, bibliography and index.

Bower, W. C. *Christ and Christian Education*. New York, Abingdon-Cokesbury, 1943. \$1.00.

Analyzes modern Christian education and its relation to public education.

Bowman, J. W. *The Intention of Jesus*. Philadelphia, Westminster Press, 1943. \$2.50.

An original study, centering on Jesus' conception of himself and the purpose of his ministry.

Brightman, E. S. *The Spiritual Life*. New York, Abingdon-Cokesbury, 1942. \$2.00.

A much needed discussion of the concept of the spiritual, which has become vague and uncertain in meaning. Analyzes the idea of spirit and the implications of the spiritual life in the political and economic as well as the religious life.

Considine, J. J. *Across a World*. New York, Longmans, 1942. \$2.50.

Relates the experiences of a priest assigned to study Catholic mission fields in Asia and Africa.

Devan, S. A. *Ascent to Zion*. New York, Macmillan, 1942. \$2.50.

Addressing readers of the non-liturgical tradition, the author urges a speedy, drastic reformation in worship and outlines desirable changes in liturgy, architecture, music, education and the attitude of participants.

Eakin, M. M., and Eakin, Frank. *Your Child's Religion*. New York, Macmillan, 1942. \$1.75.

Guidance for parents in helping their children find an enriching and strengthening religion. Stories from the author's first-hand experience are used effectively in developing conceptions of God, death, prayer, the Bible and race relations.

Farmer, H. H. *The Servant of the Word*. New York, Scribner, 1942. \$1.50.

How to preach and how to hear the preaching of the gospel in days that make for personal insignificance, futility and insecurity.

Fosdick, H. E. *On Being a Real Person*. New York, Macmillan, 1943. \$2.50.

Wise counsel on overcoming fears, guilt, depression and spiritual impotence, based on twenty years of experience in

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dealing with the personal problems of a wide variety of people.

Freehof, S. B. *The Small Sanctuary*. Cincinnati, Riverdale Press, 1942. \$2.00.

Interprets the ideas and ideals of Judaism through an admirable commentary on the contents, structure, moods and attitudes of the Jewish Prayerbook.

Furfey, P. H. *A History of Social Thought*. New York, Macmillan, 1942. \$2.75.

This record of social thinking from prehistoric times to the present is an impressive achievement in condensation, which preserves the interest of a fascinating story. The greatest emphasis is on social thinking within the Christian church with a particular exposition of the social attitudes of the Roman Catholic Church.

Hazelton, Roger. *Root and Flower of Prayer*. New York, Macmillan, 1943. \$1.75.

A practical, suggestive discussion of prayer, particularly public prayer, stressing its common faults, and also the continuing human needs which impel men to pray.

Heller, Bernard. *The Odyssey of a Faith*. New York, Harper, 1942. \$2.50.

Traces the development of the Jewish religion across the ages. An excellent popular book by a rabbi who views his subject with a detachment which makes the book valuable for readers of all faiths.

Herman, S. W. *It's Your Souls We Want*. New York, Harper, 1943. \$2.50.

A vivid first-hand account of the Nazi assault upon religion and of religion's defense against neo-pagan totalitarianism.

Hildebrand, Dietrich von. *Liturgy and Personality*. New York, Longmans, 1943. \$2.00.

Considers the relation of the liturgy, especially the liturgy of the Mass, to the development of the Christian life.

Hiltner, Seward. *Religion and Health*. New York, Macmillan, 1943. \$2.50.

A clear, well-balanced discussion of the contributions of mental hygiene to religion and of religion to the mental health of individual and society.

Hocking, W. E. *What Man Can Make of Man*. New York, Harper, 1942. \$1.00.

That the world has unity in a living purpose is the healing

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fact presented to modern man who is tired of himself, in these wise reflections of a high-ranking philosopher of religion.

Horton, W. M. *Our Eternal Contemporary*. New York, Harper, 1942. \$2.00.

A study of the present significance of Jesus as leader, savior and victor, written in an eminently readable style.

Jacks, L. P. *Confessions of an Octogenarian*. New York, Macmillan, 1942. \$3.50.

An intensely human and unconventional autobiography of the long-time editor of the Hibbert Journal who has been an influential force in the religious life of England and America. Distinguished for its frankness, candid recognition of errors and its reflection of an inner happiness.

Jones, E. S. *Abundant Living*. New York, Abingdon-Cokesbury, 1942. \$1.00.

A devotional book designed for daily reading and packed with stimulating thought, imagination and warmth of feeling.

Jones, Rufus. *New Eyes for Invisibles*. New York, Macmillan, 1943. \$2.00.

Meditations on great issues of life by the leading American Friend.

Keller, Adolph. *Christian Europe Today*. New York, Harper, 1942. \$3.00.

A comprehensive study of Christianity as it exists both openly and secretly in war-torn Europe. The competent Swiss author has had access to unusual sources of information.

Latourette, K. S. *The Great Century in the Americas, Australasia and Africa*. New York, Harper, 1943. \$4.00.

In this fifth volume of *A History of the Expansion of Christianity* its able author deals with both its Catholic and Protestant phases in Canada, Latin America, Africa and the South Pacific.

Lee, Umphrey. *The Historic Church and Modern Pacifism*. New York, Abingdon-Cokesbury, 1943. \$2.00.

A component historical survey of the Christian attitudes toward pacifism from the days of Jesus to the present. The author is a non-pacifist but writes as an historian and not as a partisan. Valuable for documentary data as well as for interpretation.

Lewis, C. S. *The Screwtape Letters*. New York, Macmillan, 1943. \$1.50.

A decidedly unusual book in the form of letters from a witty, experienced devil in "the Kingdom below" coaching

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an apprentice devil on earth, who is assigned to divert a young man from becoming a real Christian. Brilliantly done.

Lewis, Edwin. *The Practice of the Christian Life*. Philadelphia, Westminster Press, 1942. \$1.00.

A concise summary of what Christians ought to know and do.

McConnell, F. J. *Evangelicals, Revolutionists and Idealists*; six English contributors to American thought and action. New York, Abingdon-Cokesbury, 1942. \$1.50.

These biographical studies of Oglethorpe, Wesley, Whitfield, Paine, Berkeley and Wilberforce are written with sparkling wit and unexpected turns of humor.

Macintosh, D. C. *Personal Religion*. New York, Scribner, 1942. \$3.00.

A modern evangelicalism, consonant with the assured discoveries of the modern mind, is applied to missions, the worldwide church, religious education and personal living.

Mackay, John. *Heritage and Destiny*. New York, Macmillan, 1943. \$1.50.

The author of this excellent little book, starting with the assumption that a sense of heritage is the chief determinant of destiny, develops the thesis that "the destiny of man is fulfilled in the sphere of history when God is chosen as his true heritage in personal, cultural and national life."

Maynard, Theodore. *The Reed and the Rock*. New York, Longmans, 1942. \$2.75.

A vigorous study of the compelling personality of Simon Brute, a pioneer bishop in the United States during the first half of the nineteenth century.

Niebuhr, Reinhold. *The Nature and Destiny of Man*. Vol. II. Human Destiny. New York, Scribner, 1943. \$2.75.

From the standpoint of his conception of the meaning of the Christian gospel, this distinguished author analyzes with brilliance and frequent profundity the problems of both history and culture, and economics and politics.

Olmstead, A. T. *Jesus in the Light of History*. New York, Scribner, 1942. \$2.75.

A portrait of Jesus against the living background of his own world, recreated by a recognized authority on oriental history, with impressive conclusions regarding chronology.

Osgnaich, A. J. *The Christian State*. Milwaukee, Bruce, 1943. \$3.75.

An authoritative Roman Catholic study of the nature of

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the state and its relation to the individual, the family, education, property and the church.

Pius XI, pope. *Social Wellsprings*. Vol. II; ed. by Joseph Husslein. Milwaukee, Brace, 1942. \$4.00.

This selection of the most important encyclical letters and other documents of Pope Pius XI presents his views of social reconstruction, making a real contribution to the understanding of Catholic traditions and of the human problems of our time.

Roberts, D. E., and Van Dusen, H. P. *Liberal Theology*. New York, Scribner, 1942. \$2.50.

A scholarly appraisal of the weakness as well as the strength and permanent worth of liberalism, by sixteen Protestant religious thinkers.

Robinson, H. W. *Redemption and Revelation*. New York, Harper, 1942. \$3.00.

Although of interest chiefly to rather advanced students of theology this is an important contribution on the relationship of God and the divine purpose to historical events.

Schwartz, L. W. *Memoirs of My People Through a Thousand Years*. New York, Farrar and Rinehart; Philadelphia, The Jewish Publication Society of America, 1943. \$3.00.

A pageant of Jewish life from the eleventh century to the present time, by a large number of representative writers from many lands.

Shuster, G. N. *The World's Great Catholic Literature*. New York, Macmillan, 1942. \$3.00.

A rich, admirably chosen anthology of the great legacy of Catholic prose, dealing with both sacred and secular themes, almost half belonging to the nineteenth century and after.

Soper, E. D. *The Philosophy of the Christian World Mission*. New York, Abingdon-Cokesbury, 1943. \$2.50.

Reconsiders the major strategy and aims of Christian missions in a world of increasing nationalism and interdependent cultures, by a foremost authority on missions.

Sorokin, P. A. *Man and Society in Calamity*. New York, Dutton, 1942. \$3.00.

This analysis of the effects of war, revolution, famine and pestilence on the major aspects of human life, by the provocative Harvard sociologist, is not wholly in the field of religion but religion is central in it. Wide-ranging in scholarship and intellectually stimulating.

Sperry, W. L. ed. *Prayers for Private Devotions in War-time*. New York, Harper, 1943. \$.75.

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An unusually fine collection of prayers from many sources, ancient and modern, suitable for private devotions or public worship.

Stafford, T. A. *Christian Symbolism in the Evangelical Churches*. New York, Abingdon-Cokesbury, 1942. \$2.00.

Text and illustrations explain the nature of the traditional symbols used in the Christian church throughout its history. Excellent for reference.

Sweet, W. W. *Religion in Colonial America*. New York, Scribner, 1942. \$3.00.

The first volume of a projected history of religion in the United States, by a competent authority. It is a well-documented, yet fascinatingly told story of a great and stirring epoch.

Temple, William. *The Hope of a New World*. New York, Macmillan, 1942. \$1.35.

The Archbishop of Canterbury, in popular and forthright style, discusses the personal, social and international problems of the present crisis. Beginning with an analysis of what is wrong with the Old World he proceeds to a discussion of needed post-war reforms, motivated and guided by the spirit of Christ.

Tsanoff, R. A. *The Moral Ideals of Our Civilization*. New York, Dutton, 1942. \$5.00.

In this comprehensive history of ethical theory, attention is given to the influence of religion and ethics upon each other.

Wallace, H. A., and others. *Christian Bases of World Order*. New York, Abingdon-Cokesbury, 1943. \$2.00.

A brilliant symposium dealing with fundamental Christian principles in relation to such special factors in world order as race, economic freedom, land, health and labor.

Wise, C. A. *Religion in Illness and Health*. New York, Harper, 1942. \$2.50.

Written by the experienced chaplain of the Worcester State Hospital in an untechnical style, for the general reader as well as the physician and clergyman.

Yates, K. M. *Preaching from the Prophets*. New York, Harper, 1942. \$2.00.

Messages of permanent value in the prophets; the contents and quality of their writings; a picture of each man and his social, political and religious background, usefully interpreted for ministers and layman.